Thomas Sparke. 16

MEDITATIONS
vpon
The Lamentations of *Ieremy*, tranſlated out of French into Engliſh

By *A. I.*

Euery verſe beginning with the Hebrew Alphabet.



AT LONDON
Printed by *W. Hall*, for
Richard Bradock.
1609.

Jenkinson, Anne . of Thorpe

C142 cc29.

Anne only daughter of Sir Henry Gawdy of Claxton Co Norfolk and Elizabeth (Warner) his first wife: became the wife of Sir Thomas Jenkinson of Tunstall Co Norf. She had 7 brothers the eldest of whom Robert succeeded his father in his estate, was knighted and married Penelope 3rd daur. of Sir Nathaniel Bacon.

See Harl. MS 4756 fol. 446 for a pedigree of the Gawdys taken in 1612.

not in the Bodleian Cat. 1843

K Bibl - N Testament
Jeremiah

~~316 5 a 8.~~
C. 142. cc. 29.

Thomas Sparke. 1.

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BRITISH
MUSEUM

To the right worshipfull my louing Father Sir *Henry Gaudy*, Knight of the honorable Order of the *Bath*.

MY very louing Father, hauing receiued a ſmal French treatiſe as a token from you, with commãdement to tranſlate it into our Engliſh tongue: although the conſideration of mine own vnfitneſſe to performe this taske (in ſuch ſufficient manner as it ought) might ſeeme

in the iudgement of ſome, a reaſonable argument to diſſwade mee from vndertaking the ſame; yet pondring wel the authority, which by the law of God, and the right of nature you may challenge ouer mee, and laying it in the ballance of true iudgement, it appeareth to bee of farre more weight and conſequence to perſwade, then the other to diſſwade mee: conſidering that if I faile in the exquiſite performance heereof, it will at the hardeſt, but bewraie ſome ignorance or weakneſſe (a tollerable fault in my ſexe;) but to reiect your commandement would bee a plaine euidence against me of diſ-

disobedience [a thing intollerable in al sorts.) Being taken then in this strait, that of necessity I must either bewray ignorance, or giue testimony of disobedience, I haue made choice by performance of what you command, to incur the lesser fault; apprehending with all that this imposition of yours proceedeth rather from a fatherly care to hold me occupied in godly & vertuous exercises, then from any opinion of sufficiency in mee, which should make you to expect a perfect worke. Therefore I humbly beseech you that as (ouerwhelmed by your authoritie) I haue soared aboue my pitch,

and therby disclosed my weaknesse, to my escapes may onely be censured by a fatherseye. And thus desiring your blessing, I commit this my poore fortnights labour into your fatherly hands; commending your selfe in my daily praiers vnto Gods holy protection. Tunstall this 12. of August. 1608.

Your louing
and obedient
daughter.

Anne Ienkinson.

The

The Preface.

THe good father watcheth continually the welfare of his children, but when their rashnes ouerrunneth his wisedome; they desiring to lose him he leauing his affectiō to saue thē, in the end they run headlong into the calamities hee had foretould them: which causeth his eies to gush out

with teares, and his ſoule to lament with griefe. Yet if the time giues any releaſe to his ſighes, and his euills permit his tongue to frame any ſpeech, it ſhall not bee but of griefes ſoaked in bitterneſſe Such ſee we, and heare wee to day, of this Prophet, who hauing long time foreſeen the tempeſt ready to ouerthrow the Citie, denounced and cryed out with a loud voice, that the houre of her deſolation was at hand: and if the

the Cittizens did not quicklie appeaſe the wrath of God, prouoked by their ſins with a flood of tears, & cloath themſelues with ſackcloth & aſhes, with terrour they ſhould ſee the ſacke of their Citties, & the aſhes of their houſes. But they loued better to hear the trumpet of their enemies, then the voice of their friends: and to liſten to thoſe, which carried them to their ruine, rather then to giue eare to ſuch as foreſhewed it.

Thus is it come to paſſe this fair and great Citty (the eye of the Eaſt, and miracle of the whole world) after ſo many, & often threatnings, in the end it falleth into extreame calamities. For after ſhe had been pilled and ſacked, ſhe ſawe her inhabitāts put in chains and led into miſerable bondage: her families all wholly carried away, & brought into captiuity; her wiues and daughters diſhonoured, and after ſhared among ſouldiers. And ſo Ieremy behoulding

ding plainly with his eyes the desolation of this poor Citty, did freely acknowledge the sorrowfull effects of the ancient propheſies; and began to lament them thus.

(***)

MEDITATIONS
vpon the Lamentations of
Ieremie.

CHAP. I.

ALEPH.

ALasse, in what estate see I thee, oh great & proud City? proud in thy sumptuous Pallaces, but now vtterly defaced. Now thy faire and rich buildings are but ruines, and decayes. I looke on all sides, where all those braue men which filled thy houses should bee: and now I find

find nothing but waſt and ſolitarineſſe in all places. I ſeeke through all, but yet nothing I find; and though I cry daily, yet I receiue no anſwer. I ſee nothing come forth thy caſtles, but Rauens and Diules. But poore Citty, heertofore the dwelling of Kings, the princeſſe of prouinces, the ſeat of the Empire: thine honour is dead, and thou in a miſerable widdowhood: ſorrow is now thy liuery, ſorrow without end, ſorrow full of feare, ſorrow without hope; for alas thou haſt not only loſt thy goods & children, but alſo haſt ſeen them deliuered to pain & torment

with

with what eies shall they looke backe towards thee: with what thoughts shall they call thee to memory: when sighing vnder the burthen of an insupportable bondage, they represent thine auncient sumptuousnesse, and their former liberty: shall they not say with sorrowfull tears, the princesse of nations is now made slaue: she which commanded others is now become tributary: O poore and miserable Citty, thou hast quite changed thy state weepe and lament bitterlie, for thy teares, nor sighes, will not counteruaile in long time thy miseries.

BETH.

2. BETH. She wept and relamented, not suffering her eies to cease. When the sunne is rising to begin her iourney, she begins her sorrowes: and when it goeth down, her griefs be not ended. The minds of those which remain be disquieted and silence begins throughout: her mournings be augmented by darknesse, and the rest of the night is disquieted by her cries: her voice breaking forth with trembling, soundeth in all places horror and feare, filling the world with her mournefull lamentations. Her cheeks withered, her teares flowing, her face alwaies

waies bathed, and her eies euermore distilling. Alas what end shall her sorrows haue, seeing her afflictions haue none, and are altogether voide of comfort? All her friends haue left her, & those which bee most neer to her haue cast her off; shee is despised of those which honoured her good fortune; and mocked of them which before had seene her prosperity: some feeling in time; others remaining.

3 GVIMELL. Thus is Ierusalem euill intreated; the poor Hebrews brought into captiuity. After their losse, followed their shame: after their damage, outragi-

ous-

ouſnelle: they wander here and there thinking to find ſome to comfort them, but al the world purſues them. And why ẏ beaſts haue dens to ſaue themſelues from thoſe which preſſe after them: but theſe poore people can finde neither entry nor repaire, where they may bee in ſafety. The nature of euill is to moue the compaſſion of others: but the euill of this people, augmenteth the hate which they beare towards them; ſo that nature it ſelfe, is thirſty to increaſe the torment of this diſtreſſed nation. Alas, what fatall ruine is this which they cannot ſhunne

ſhun: if ye deſire our goods, (quoth they) we yeeld them if it bee for our lands and houſes that you afflict vs, we ſurrender them: if it bee for the name or hate of our country, you perſecute vs, we will be baniſhed. What would our curſe haue more of vs? wee perſecuted, flee: wee poore, afflicted: wee baniſht, purſued, and are deſpiſed throughout all nations: and ſtraying as ſhipwracks, and vagabonds, wee haue all the euils that others haue, but not one of their comforts. Their commiſeration in ſeeing vs, hurts vs: for not onely without compaſſion

of

of our miſeries they looke vpon vs, but diſdaine vs with mockeries: and it is not in one place alone, but throughout: ſo as no good remains to vs, but that we are all equall in our calamities. Perſecution goeth as faſt as wée; ſhée arriues in all places with vs: If wée think to eſcape by ſome vnknowne way, we be diſcouered, and deliuered to our enemies. Alas then, muſt wée (béeing chaſed from all the corners of the earth) returne to hide vs vnder the ruines of our owne houſes, to renewe our daily ſorrowes, ſeeing the hiddeous deſolation of our Citty?

DALETH.

A waies sion lam ment, becau man com th to the ſemne - nies: all gates are desa - tes: ſis ſigh: virgins dis emb and he in heavi

DALETH. Vpon Syon, are wee constrained to see thee again, full of teares and sighings: wee looke through all thy high waies saying in our selues; where be those which trauelled these waies, and walked these paths to honour our citty: The nations round about, resorted to the feasts and solemnities of our great Sacrifices: now wee see not one man approach this holy citty. It is now but an hermitage full of solitarinesse. The waies be al couered with grasse, ouergrown with brambles and thistles, seeming a wildernes, not perceiuing the path

or

or track of any man. Her beautifull and great gates, garnished with artificiall workmanship, that in her solemne daies were couered with triumphant garlands, are now euen with the earth, and not a morsell of them to be seene. Their posterne gates, which opened their passages are now fallen with the ruines. Alas what a change is this? our Priests likewise (which were wōt to march cloathed in their pontificall habits, singing with much reuerence the maiesty and praise of our God) are now rent and torne as the others, hauing no voice, but mour-

mourning & lamentation: lifting vp their eies pittifully to heauē, to see if it wold please God of his mercy to withdraw the rigour of his wrath from them. The tender Damsels also (which were wont to adorne with their beauty, the face of our Citty, as the starres make cleer & lightsome the night) are al withered and sorrowbitten, carying in their face nothing but horror and dread. The extream famine hath pined their flesh; the cold hath chicked theire skin; their anguish and grief hath wrinkled their visage; and the flower of their chastity defiled through the inso-

insolency of souldiers, couering their faces with shame and dronkennesse. They are no more now, but liuing, dead: their comming but in sorrow; nothing incouraging them to liue, all things being so vnpleasant and bitter.

HE. Griefe truly bitter yea bitter as soot, seeing them caried in triumph by their great enemies, braue in our spoiles, rich in our pouerty, great in our ruine. Thou hast (Lord) powred downe thy wrath vpon vs, and hast made vs feele the strength of thy hand in reuenging: thou hast I beleeue, gathered together al.

our

our faults at once, seeming infinite: the least of which faults deserue like punishment, thou beeing therwith prouoked, hast loosed the arrowes of thy seuere iustice against vs. But Lord, maiest thou not surcease the course of thy wrath in our persons? and end al thy torments vpon vs? must wee which are yet tormented, see in our children the same afflictions for our desert, wee beeing spoyled of our goods, chased from our houses, and led into captiuity? We thought nothing to bee more feared then death, yet that is no feare; for thee is sweet to the miserable,

rable, but our curse increaseth our paine with new euils, for wee haue seen before our eies, bands of our children inchained which they caried into Babilon to serue as slaues to our enemies.

VAV. Thus Sion hath lost the flower of her youth; and all the ornaments of her City are gone shée is miserably torne, nothing remaining whole but griefe. The greatest and most riche of her inhabitants, are conueied and led by troups, into strange prouinces like flocks of sheep béeing daily caried frō market to market

without ſuffering them to be refreſhed, traueling with their eies looking downward, their heads declining, ſighing vehemently, their vanquiſher following after them, chaſing and ſcourging them with whips. The people ſtanding in the way as they paſſed, mocked at their afflictions, deſpightfully railing after them.

ZAIN. As a play renues times paſt; ſo do their harts, (beeing pierced with the remembrance of their auncient ſins, and the pains which their fathers had ſuffered) for abandoning the ſer-

ſeruice of God, & cleauing to their own follies, and calling to mind how oft they fel into the hands of their enemies, after God had left them. But Oh, too late remembrance, thou ſhouldeſt rather haue turned from thy euill and abhominable life, if not for the loue of God, yet for the feare of his wrath and fury. Oh too late repentance, which comes after paine ſuffered; their eies beeing ſhadowed, they could not foreſee the great traine of euills, which followed their offences. But alaſſe, O blind ſinne, which dazeleſt thy frinds not letting them remember their

repentance, but when it is too late. Ierusalem, hath turned her backe to God, and followed her concupiscence, making a God of her pleasures; and worshipping her delights; shee turned not her eies to heauen, vntill shee saw her magnificence pulled to the earth, the world laughing at her shame, mocking at her Sabboths, translating her Sacrifices, in which shee put confidence, though in very truth, they would little haue serued, seeing they were workes made with polluted hands.

ℸ HETH. For to say the truth

trueth, all Ieruſalem, is nothing but ſinne and vncleanneſſe; heertofore the greateſt, and now the leaſt, beeing altogether abhomination, ſhee began (not knowing her God to be ſo fauourable) to become blinde for all his ſpeaking againſt all kindes of wickedneſſe; and after hauing walked heere and there at all aduenture, ſhe falls into this ſtrange calamitie: thoſe which before ſeeing her, gaue her honour, now they diſdaine and mock her; for her ſhame & dronkennes be diſcouered to the world, & ſo ſhee is to each one the ground of laugh

ter. Some asking, where be her riches? others her honours? euery son of man affording her nothing but derision: she finds no succor but her tears; and thus confused and desolate, she goes to hide her.

TETH. Then all alone contemplating of her estate shee saw nothing but filth and vncleanness from the head to the foot; her garments all couered with mire, and clay: And as a peacock turning himselfe about, admiring his plumes, and after casting his eies to his feete, shutting vp his traine, abating the pride of his heart, and sorrowing in

in himselfe, wisheth death: so, shée left to all distresse, hauing none to comfort her for her friends haue forsaken her; and those which should haue béene most néer her, are now become her onely afflicters: as hæretofore finding no succour in earth shée lifted vp her eies to heauen, pittifully drawing great sighes from the bottom of her heart addressing them to God; saying, Lord, wilt thou not look vpon mee with pitie, in the greatnes of my afflictions? seest thou not my extreame miseries, & none to release mée but thou alone? come then Lord, if thou béest a

God

God of mercy, and abandon not thine humble and auncient seruant, mine enemie setteth his foote vpon my throat causing me to groan shamefully. Come Lord, for my continuall wronge is thy shame, & the despights of the seruant, redounds to his maister. Come therefore good Lord, for mine enemies reuile mee without measure or pittie.

GOD. Thou hast put thy bloody hand vpon those things, which to mée were most precious; and hast not spared such places, as I accounted most holy: and hast séen such enter into thy sanctuaries, and holy places

ces (which ought to receiue none but persons sanctified soules pure and cleane, and worthy to participate of the sight of thy diuine maiesty) they seeing, receauing and touching pollution, and all vngodlinesse it selfe, committing sacriledges, suffering their hands to steal the ornaments of thy temple, and destroy thy diuine habitation, the dwelling place of thy grace, as if thy lawes and ordinances were onely to be contemned, and not performed but in derision. But where art thou Lord? wilt thou neglect to reuenge these iniuries?

„ CAPH. Thou art right-
ly wroth against this poore
Ierusalem; and to say truth,
her offences haue iustly
mooued thée to withhold
thy compassion from her.
Yet Lord, if thou wilt, it is
now time, or neuer; for all
these wretched inhabitants
begg their liues daily; they
haue giuen any thing of
most estimation for a mor-
sell of bread, and willingly
haue bought water to drink
Yet reiect not Lord, our fer-
uent prayers, but turn to-
wards vs, ỳ eyes of thy mer-
cy: & though our pride hére-
tofore haue seuered vs from
thée; yet let now our humi-
lity reconcile vs to thée. As

there

there is none to bee ſeene Lord, ſo humble, vile, and baſe, as we (hauing the like cauſes) ſo is there none to be found, ſo pittiful as thou O Lord.

LAMED. Tell mee I pray you, ye that behold my ruines, and conſider the reliques of my former greatneſſe; if there bee any in the world like vnto them: or did you euer ſee any ſorrow equall with mine? tell mee, could you refraine from teares, when ye ſaw my deſolation? yee, I ſay, who before haue ſeene mee full of ſuch wealth, and knew my greatneſſe, and eſtate, and now ſee my ſpoiles, doth it not

not resemble a vine al shattered, whereinto beastes make their entry, and not only plucke off her clusters of grapes, but teare her body also? See then it is the pleasure of God, who is iustly enraged against mee and hath thus afflicted me in his fury.

MEM. His vengeance is come frō heauen, as it were a lightning to consume me, piercing me euen to the marrow of my bones, nothing to be seene so sodain, so fearful and so powerful, for in a moment she ouerthroweth in a moment she breaketh & bruiseth all. My temples & castles, whose tops of their

towers

towers did reach the clouds & were equall with the sun, are now made so plain, as a plough may passe ouer them God hath made mee know (to my cost) his strength; he hath taught me a seuere lesson: wee thinking by our wisdome to haue warded the blow of his iustice, but against god there is neither wisdome nor counsel which auaileth, for we found snares of al sides, when we thoght to haue retired to saue vs, we were intangled in such nets, as we could not passe, and in the end wee are fallen headlong backward, into such paines as are prepared for vs. Like

the

the infortunate mariner, which thinking to shun a danger, falls into a gulfe, and sinketh to the bottome. So our miseries are truely like a gulfe, which when they lose sight of vs, we are caried into an excessiue solitarines, hauing none to comfort vs, onely our eies, not ceasing to weepe, and our teares ouerflowing to hurt vs.

14 NVN. I haue no hope (Lord) to escape them, thou hast too long time watched my faults, and determined the miseries which I should suffer, and too oft ioyned together my sinnes, carying them chained, into ỹ end of thy

thy iuſtice. And in the end I find my ſelfe inſnared, and feele my ſinns vnder an inſupportable and hard yoke, tying me to torment. I bowing my neck to torturs, euē as an Oxe (vnder the hand of his vnmercifull maiſter) is yoaked to the plough. My euill hath giuen mee neither reſt, nor releaſe, but onely force and rigour. I may well ſay, I ſerue my laſt maiſter, for God hath put me into the hands of ſuch an enemy, as will neuer leaue me, vntil I leaue this life.

15 SAMECH. What ſtay ſhall I haue for theſe my griefs: or whereon ſhall

I

I reſt my hopes: thou haſt wholy torne and roted vp the offspring of Iuda, the ſtalk of kings & prophets. How haſt thou opened my bowels, (tearing out my hart) wherin wer my noble and courageous children? Thou haſt choſen thy time to ſacke and make mee ruinus, giuing me as a pray, to my greateſt enemies. Thou haſt ſuffered all thinges to bee endamaged, yea that which I held moſt dære, that which I loued beſt, & that wherein I had moſt delight. But alas if I maie foreſay, with what cruelty h th Ieruſalem ſeene her ſtreets beſtrewed with the mangled

mangled members of her poore children, they beeing crushed, their bones broken and their blood running as a fountaine: behold yee, and lok vpon the poore virgines all dicomforted, not hauing their chaste virginity, once to colour their face, onelie the remembrance of ỹ blood of their fathers, dyeth their cheeks with trickling teares.

ZAIN. Alas what may I do in such afflictions but only to mourn incessantly? I shal weep, & weep my full: I shal change mine eies into fountains to vnburthen my hart of sorrowes. But oh, I know not how to weep that my life may waste with

with teares, O when shall I haue sighed enough, to eleuate my soule: for seeing all comfort hath left mee, I haue none other redresse to hope for, but that in the end they will consume me. Like as fier, the more it flames the sooner it wasts the wood; so my sorrow, the more it increaseth, the sooner (I hope) it wil consume the subiect; what should I doe else: I haue lost my children, my enemies tearing them from my arms, becomming maisters both of me, and mine, wilt thou that I wish life, still to contemplate of my long miseries:

PAE. Shéepwze Sion, all

all enwrapped in calamities, opened her armes, and lifted vp her hands to heauen, but shee found neither from heauen nor earth, either aid or comfort: but all the world, running after her cries, like vnto flies flying to plaies, onely to suck and nip blood: her neighbours enuironing her about, each of them by péces, are partakers of her spoiles. Her friends abandon her, and flee as if they should flée from a woman, ful of vncleannesse and pollution.

forts

TSADE. I haue felt enough (Lord) thy wrath: my hart trembleth with griefe, and

and fear, I am constrained to confesse my punishments to be iustly inflicted vpon me, in ỹ through the sin of mine owne hands I haue procured my torment in prouoking thine anger, I haue violated thy mercie, and by my obstinate sins haue caused thee to take thy scourges into thine hand, to shew thou art iust in reuenging: thou knowest my life, and nothing is hid from thine eies; my hart is laid open before thee: yea the secret of my thought is visible in thy sight. I thought to haue hid my sinnes, but now with paine I must confesse them

them, for the strength of mine afflictions hath forced truth from my mouth. But alasse seeing my griefe is such, and there remaines no comfort but my plaints; yet hear (oh neighbour people) my mournfull voice: consider my misery, saw ye euer any griefe comparable to mine? Seeing you wil not lend your hands to help me yet lend your eyes to compassion me: and if ye be not too stony hearted, lament with me, seeing my daughters thus led captiue into strange countries.

KOPH. Oh, what a weak, deceitful, and vncertaine thing is the strength of man, especially when we

we haue God against vs. I haue craued the aide of all my friends, and doubted not the assistance of the Ægyptians to come to my succour, seeing I, to preserue amity with them, became enemie to the Babilonians: but alas I am left all alone, abandoned by the cruel race of the Caldeans; all that little which I can doe, is to detest the vnfaithfulnesse of my false and trecherous friends. And after ỳ I knew the help which they promisd me, tended not but to my ouerthrow, and to gain part of my spoiles; I sware to be reuenged vpon their falshod, but for al this, my woe

is

is nothing deminished: in this, I found nothing to further my succor; for my priests, and mine elders promised me their praiers, but I haue seene no hope wherewith to bee filled, but vaine promises to glad my heart: they might if they would, by speaking haue ouerthrown mine enemies, but they remained dumb, & amazed vntil the whole euil and danger of the Citie, fell vpon their owne heads, they perishing with the vehemency of hunger, as well as others: (their priests habits not spared) they were seene creep to their ends, crauing with a mournefull voice

voice one morsell of bread; but found nothing to giue it them.

RESCH. Thus turning me on al sides, finding reliefe in no place, I am constrained (my God and my Lord) to returne to thee, bowing my knees, holding vp my hands, mournefully crying, Lord if thou beest a God of mercy, looke vpon me now, which am so afflicted, that mine enemies pitty me: griefe hath possessed mee euen from the head to the foote, no part left free from sorrow. Me thinkes they teare my intrailes, and cleaue my hart asunder: my mouth is as bitter as gaul, bitter

bitter in all parts, bitter in my wordes, bitter in my thoghts, bitter in al my actions; for on what side so euer I loke, I am filled wᵗ heauines. The sword destroieth all, & spareth none; and my land is easily knowne, for she is sowne with dead bodies; & within her, nothing to be found more swéte; for I sée my children famish with hunger, perishing in piteous distresse; theire bones lean and bare without flesh, their eies greate & bowne, and their mouths gasping, sounding their last summons to death.

SCIN. Oh what a fatall and cruell spectacle is this

which would moue euen stones to relent, & yet men are not stirred therewith to pitie, for they haue seen my euils, but not one hath borne with me, or giuen me one good word of comfort wherby to allwage my sorrow; and mine enemies in my misery haue had no more remorse, then if their hearts had been made of flint, and their blod frozen in their raines: all their talk being of vs, saying behold how God chastiseth them according to their deserts: see how hee tameth their pride. But oh cruell and inhumane nations, ye know not how long God will

will saue you; you which reioiced at my fall, I may bee comforted by yours. Thou maist, Lord god (if it please thée) shew them that thou art iust through all the world, and respectest no mans person; for all men passe through thy hands, and thou makest no difference in reuenging, but giuest them hard and long punishment, with terible rigour.

IOD. Enter then, Lord, into iudgement with mine enemies, search out their actions, lay before thée their life, and make them know that their consciences

are full of blasphemy and pollution, and that vnder the cloake or shadow of hypocrisie, they haue couered theeues, and robbers. Take them and put them vnder thy presse, that they may be heard cry vnder the yoak of tribulation, wherby they may see and know, what paine and punishment I haue endured for my sins; and that thy iudgement denounced against mee, may be theirs: and let my tears and sighes quench thine ire stirred vp against mee; bee thou angry with them, good Lord, which laughed and mocked at my misery.

CHAP.

CHAP II.

ALEPH.

BEhold a strange and lamentable conuersion of all things, and an horrible desolation. Sion the well beloued daughter of God, which lifted her head aboue al cities in the world; like the Cypresse tree aboue the little bushes, carying in her forehead a venerable & magnificent maiesty; shining with the splendor of

her glory) is now brought to the earth, disfigured, obscured, defaced, and darkned, in such sort as no man knowes her. This is (Lord) by the hand of thy wrath: as thou art puissant in creating all thinges in perfection, so thou art powerfull to destroy them, by the rage of thy fury. Thou didst raise thy beloued Sion to the heauens; and after, for despising thy loue, pulledst her downe to the ground. Her greatnesse serued not to aduance her higher, but caused her fall to bee the more terible. For as thou art exceeding gratious, so thou art seuere

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in punishing; and when by long impenitency thou art forced to take vengeance in thy hand, thy furie is then like lightning, not sparing any which thou méetest. Is it not strange to sée how God hath delt with Sion in his wrath: and how hee is reuenged vpon his temple, breaking & ruinating the chiefe place in the world, in which he was most pleased, and which was his footstoole, causing all men to knowe, and vnderstand his diuine power:

BETH. But to whome hath hée giuen pardon: or what hath escaped his

hands: cast thine eies vpon all the houses of Iacob, and the dwellings of Iuda, and shew me any thing which stands vpright: tell mee I pray you, how many braue and proud forretresses bee now raced downe: or in all Palestine can there be found feast or feast maker: The roial throan, is it not polluted & ouerthrown: the princes and greatest in the country, are they not beaten with blowes of staues, and as euill intreated as poore and miserable slaues: they being the But of iniuries, & mark whereat all strange and barbarous people shoot at.

GVIMEL.

GVIMEL. In briefe, since God began to reuenge him of vs, he hath not spared great nor mighty in our land; but wasted and spoiled all; each one feeling the finger of his ire: bringing great armies of our enemies, & assembled strange nations, to shew them our spoils; who mocked vs with raging cruelty: we haue cried to him, desiring him to succour his people, but hee loked vpon vs with a threatning eye; turned his back without answer, and sent into the bosome of our prouinces fire of discention, which increasing from place to place, burned the whole coun-

countrey, euen to the least cottage, and consumed the whole nation throughout.

DALETH. It is the Lord onely which puteth his hand vpon vs, it is hee which is our principall enemy, and none but he which fighteth against vs: wee haue seene his bow bent, his arme stretched forth vpon our heads, and with this blow hath he brought to the ground, all our braue Citizens; with this stroke hath hee beaten down all our proud Pallaces; and (I beleeue) with his own hand hee hath scattered the fire of his indignation, which hath thus miserably consumed

vs

vs. Wherefore to him only may we impute our ruine, for the force of man had not beene sufficient to haue wrought it.

He. So he hath bin earnest in denouncing war against Israell, trying his force against them. But, oh, it is an hard and dangerous proofe: hee threw headlong from high to low the tops of their houses, casting their greatnesse to the depth and bottome of pouerty and misery lightning vpon their fortresses, & vncloathing their castles. Yee hath humbled them, but with great shame for the men & women haue changed their pomp & excellency into griefe & sighing.

VAV. Wil you know how we haue beene vsed? imagine you saw a troop of Goats entring a faire garden, ful of yong plants, set with fair flowers, and sown with good herbs, al in a moment spoiled; some brewsed some torne, and some quite roted vp. Or think you saw (as one may term it) a caue built with claie, and dung and couered with straw, which at the comming of a tempest is scattered here and there, and in the place wherein it stood, nothing to be found. Thus hath poore Sion beene handled: for of her great and braue temples and buildings, there is nothing

nothing left but decaies; and who saies otherwise, speaks as if they neuer saw it. Their feasts, and sabboths which they were wont to celebrate with so great reuerence and ceremonies, are now abolished; their kings and high Priests, are touched with the finger of God as wel as others.

ZAIN. Is it not a strange thing that God should bee angry there, to abhorre their aulters, disalow their sacrifices, and curse their sacrificers themselues; giuing them ouer, for hauing, with vncleane & polluted hands, defiled his holy Temple and welbeloued Sanctuary,

ry: casting them out from their religious and magnificent places, to lye in tents in the fields, suffering them to houl and cry with barbarous voices, in those places wherin they had celebrated and song Psalmes and hymnes to his glory:

HETH. We must therfore say, that God had long determined to ruinate this City, seeing all things were found so ready to ouerthrow it at a blow: or shall we say he vsed mesure in disposing all things: or that it was a thing fatal & predestinate to her: but she is now all maimed, and no meanes left to turne his hand from o-

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uer vs, or change him from working our destruction: we haue seen & perceiued at the cõming of thy curse, the very walls to weepe, and al the City ful of care and sorrow, carrying in her forehead a sad and drowsie solitarinesse. Thus after shee suffered this great rebuke, and was quite puld down, not remaining one stone vpon an other, in what piteous estate found shee her selfe, think ye?

TETH. O braue, and magnificent gates of Sion, how haue you been tatered, your hookes & hinges lost, your lockes pulled off, your bars broke? but to say truth yee

yée needed no gates, for your City lieth open for all to enter which will. But a worse curse then this; before shee fell to the ground, shée saw her princes and good Citizens carried captiues into strange countries, abolishing the lawes which God had giuen them in pledg. We may iudge, by that you haue lost his loue; in that he hath taken from you his pledges; also since that he hath not giuen his holy spirit to any of your prophets, nor suffered them to sée any visions wherby you might vnderstand his will, but leo you without guide or counsel, straying as sheep with-

without shepheard bleating in the fieldes without leaders.

10. 10 D. It is this which hath caused the aged and gray headed (finding themselues voide of succor from God, hée seeming deafe at their prayers) all discomforted to lye vpon the earth, leaning vpon their elbows, & thus pittifully to lament their miseries, strewing their heads with ashes, praying earnestly that their poor and wretched bodies might from thence be taken. They cloathed themselues in sackcloath, so as no part could be seene but their feet, and the place where they lay

lay, wearing on their backs cloth of hair, to the end, that beeing accustomed therewith, it might seeme more familiar & easie: and in this fashion, they bewailed their calamities. The poore and delicate virgins, the desolate fatherlesse children, followed with their eies weeping, weting their cheeks, and their heads hanging downe as it were a flowerdeluce long beaten with winde and raine.

CAPH. Thus in truth seeing such and so lamentable a tragedy, mine eies could not refrain from teares, although they had almost lost strength to weepe: my hart swel-

swelling as if it would haue torne out my intrails; seeing I say, the piteous estate of the poore children of Sion, to behold with what bitternes they lamented; seeing their greatest ones fall to mourning and sorrow, their children withheld from their brests, their mothers beeing dried with miseries.

LAMED. Some crying after them, asking succour: others demanding bread, but they hauing neither milke nor bread to sustaine them, remaining (poore mothers) without comfort, fled from their children, seeing them ready

to

to famish with hunger, running into corners in distresse, dying as persons stricken to death. who could haue the heart to see their children die in their arms, wasting by little and little, their liues soon ending with sorrow? Oh what did their harts feele vnder the presse of such blowes, in the seate of godlinesse? their motherly affection lamenting from their harts, and astonished at their sodain death, which stroke with one blow, all their vitall parts, hurting theire soules, and casting forth their bodies by force.

13 MEM. Poore and wretched Ierusalem; how long shall

I bewail thy miserie: what speech shal I frame, to touch to the quicke thy new and mournefull calamities: to what shall I compare the greatnesse of thine afflictions: for neither the sea nor earth can comprehend them for they are as great and infinite as the sea, they are a fountain of torment, as the sea: they are a gulfe without bottome as the sea: they are the nurse of great and hideous monsters as the sea. one euil following another, as the waues of the Sea. But alas the sea hath somtimes good winds, but thou oh *Sion*, in thine afflictions hast none, but tempest and stormes.

stormes, The sea hath her hauens wherein she may be quiet, but thou plottest perpetually in thy trauells. Woe Jerusalem, who can thē saue thée: thy curse is so great, ỳ neither heauen nor earth, cā afford thée remedy.

NVN. Are these thy prophets which abuse thee: telling their dreams & visions deceiuing thée w̄ vanities & lies in stead of vertuous admonishing thee of thy sins, calling thee to repentance: They thinking of dark imaginations (and Jealous of their hurts, of their presumptuous vain opinions) are lost in the discourse of their enterprises.

SAMECH. But where art thou

thou now poor & desolate Sion? thou receiuest losse and shame together: for all they which follow thée, clap their hands, and wag and shake their heads, saying, is this the fair city so full of glory? reioycing to see her fall.

HAIN. There passing none without some mocke, or word of disdaine. And groaning, they say, we wil now deuoure them; there is nothing to let vs: behould, the pleasant day which wee expected, and the houre which we hoped for is now come.

PHE. Behold Ierusalem, God hath long looked on thee; for ỽ thou didst long deserue it. Thou thoughtest his threatnings had béene

vaine

vaine & friuolous, but now thou findest hee is no lyar; for he performeth what hee promised. Hee did foretell you, if yee obeied not his lawes, he would make you ruinous in heaps: See then if hee hath failed; he hath destroied you without remission; making you a sport to your enemies, and giuing them power ouer you.

Tsade. But God began to be weary of their insolency: for they were filled with too great pride of victorie: and after that great Ierusalem was pulled down, they began to abuse God blaspheming against his name,

name, and in ouerthrowing the walls of the citie they vaunted, saying, they made warre against God, and triumphed in the spoile of his temple. But take example, oh Ierusalem, and haue regard to appease Gods wrath by your penitency, to the end hee maie turne vpon your enemies the dangers prepared against you: quickly, quickly let your eies ouerflow with teares that day & night hee may find you weeping, not suffering your sighes to rest & that your pitifull countenãce may speak for you, looking alwaies to heauẽ, watching your releefe. Cause by

your humble lookes, deuine mercy to come downe to asswage your distresse, turning her iustice to the chastisement of your insolent aduersaries.

KOPH. Raise, raise your bodies and spirits together before day: so soone as you awake, make your praiers to God, in praise & thanksgiuing; for that, by the torments ye haue suffered, he hath brought you into the way, (as they kept an ore in the path by pricking) making you know his name, and acknowledge your iniquities: and before his face, (that is to say) when you haue desired him

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to regard and haue pitie vpon you, powr out your hart, by your tears, and the feruentnesse of your repentance, melting as the snow doth in the sun. And if your teares change him not, nor moue him to compassion, lift vp your hands, praying him to bee pacified w̄ these your punishments, & not to inflict them vpon your poore innocent children, who lay dying for hunger, languishing in all places, and say to him thus:

RESCH. Lord if thou hast eies, loke vpon this piteous spectacle: if thou hast eares, hear our praiers, and consider the greatnesse of

our calamities. See how thou hast pluckt vs, see how thou hast spoiled vs, yet we must confesse wee haue deserued it, and are vnworthy of thy mercis; yea wee say, we are the cause of our owne euils. But who hath made these poore & mournfull children to gaspe in griefe? wherefore must the child (that with famine and torment is taken from the womb of the mother, beeing not so long as an hand) bee rent by her in the deliuery, & deuoured in her bodie before they come forth? Happy, happy, is the loue which Lions, and Tygers, and all sauage dams beare to their yong,

yong, making their price as of their own life. Lord how canst thou bear this terror? is it possible that thou being righteous, canst suffer such impiety? canst thou beeing wise, see an act so cruell? canst thou being powerful permit such an outrage? Come again (Lord) come againe; & though for a time thou hast put severity and iustice in vre, yet let mercy reigne in thy tower. Content thee with the blood which is spilt to appease thine ire. Thou hast not bin contented with the blood of sheepe and oxen, but hast offered vpon thine Alters the blood of thine

owne Priests, sacrificing themselues. Thy Prophets haue béene slaine, and thou not appeased.

SCIN. What wilt thou haue more, Lord: thou hast seen in our fields, old men bald, and lame, with sucking children, vpon the ground crying, weeping, & sighing. Thou hast séene within our wals, the slaughter of youth, the stréets bestrewed with legs & armes, and riuers of blood running downe; no sexe nor age being spared: thou hast seene among the dead, small and tender damosels, their hair about their eares, their breasts open, flowing with abun-

abundance of blood, turning their eies to heauen, mourning for aide: But (Lord) thou turnedst away thy head, as if thou wert a God not to bee changed: without mercie and pitie passing through al, with the edge of thy fury.

THAV. Thou hast inuited (as to a mariage) all the neighbour countries, comming to my discomfort, and taking of my spoiles: Thou hast sent so many to possesse & inclose mee, ý I knew not which way to escape. Thou hast thy selfe, sounded the assault, and incouraged them to my destruction; and shut thy passages, so that

none might bee saued. Wel now thy will is fulfilled, for all the children which I haue nourished, there is not one remaineth: mine enemies haue made slaughter; murdering, and massacring euen while they could no more: they beeing weary of killing, but not thou of seeing; letting them kill, and kill againe. Hath the remembrance of our sinnes, made thee forget thy clemency? hast thou created vs in thy mercy, to lose vs in thy fury? Bee no longer almighty, if thou wilt not be benigne and gratious. briefly, be no longer a God, if thou wilt not be pitifull.

O Lord, why hast thou called vs thy people, if thou wilt no longer protect vs: why hast thou named vs thy children, seeing thou intreatest vs not as a father: Haue mercy vpon vs, and pitie vs Lord; and as thy pitie was infinite before the world was made, so let thine ire, which hath beene since procured by our sins, surcease and die with vs. And as our penitency hath brought vs to the way of obedience; so let thy pitie bring vs to thy grace.

CHAP III.

ALEPH.

IT is I, which haue so often foreseene and foretold the afflictions which would befal this pore Ierusalem. It is I, which so many times shewed them of their curse, and exhorted them to repentance. But alas, as my prophetical spirit serued litle against their obstinacy, so no more did it

ſerue me: For the common ruine hath inſnarled me as wel as others: and it is vſuall, when the wrath of God commeth, it ſheareth both wheat, and darnell, wrapping the euill with the good. He ſuffered mee (when it pleaſed him) to be led to ſoiourne in obſcurity, depriuing mee both of day and light; for I was limited to a grimme, & darke priſon, where I ſaw neither Sun nor moone. I may well ſay, hee laid the waight of his hand vpon me, and turned his grace into an heauy indignation, which had neither releaſe nor end.

BETH. He awaked me be-

before my time; my skin wrinckled with sorrowe, my flesh shronke vnder my skinne, and my bones aking as if they had bene broken: the longnesse of my imprisonment caused this anguish, for I was shut vp as if I had bene walled in a tower, giuing mee gaule for my nourishment, and torment for mine exercise; but will you know where they inclosed mee? in a more darke, drowsie, and obscure place, then that wherein the damned bee.

GVIMEL. Shall I bee displeased with the walles for holding mee? must

muſt I bee fettered with ſo heauy irons on my feete for feare I ſhould eſcape? but God was not thus contented to keepe me in a loathſome priſon; but after hee had ſhut the doores and windowes, hee ſhut his eares alſo when I called vnto him: So that my ſoule remained captiue aſwell as my body, being depriued of the ſweet conuerſation which ſhee had with God her comforter. Then I became aſtoniſhed when I ſawe at one blowe all my hopes fruſtrated, for all my truſt was in God; and then loo-ſing his ſauour, I then

felt

felt, I was truely imprisoned. When I had lost my directions from him I was fast in a wall, more strong then stone; for to see God angry, and to be out of his fauour, there is no prison in the world so cruell.

DALETH. Hee which findeth a Beare raging in the midst of a desert, is not more feareful then he which findeth a Lion roaring, seeking his pray; is not more astonished then I, for I see I am all lost, not knowing of which side to gaine. For the ire of God striketh in al waies; she marcheth as fast as a Lion, and striketh as hard as a Beare: what resistance

ſtance ſhall I make? nothing remaineth but deſpaire: yee may well ſay, that God hath bound mee with cords, and thrown me into the bottome of his wrath and fury.

HE. Yee hath brought from the treaſure of his ire, a quiuer wel furniſhed with arrowes of affliction & torment, piercing me through and through; and giuing me blowes as they giue to a dogge, breaking his backe with a leauer. Poore miſerable wretch that I am, thus to be chined member after member, and then left as a laughing ſtock to the world making ſongs of me, which

I heard soong dailie in the streets, God hath watered me with gaule & bitternes, and made me drunken with wine of wormewood.

6

VAV. Alas, what vsage is this? hee hath caused me to eate bread halfe made with clay, my teeth breaking out with licorousnes thereof: I thought my selfe happy when I had bread kneaded with ashes: but in the end, I lost all patience, my soule being not able to endure my present euils, nor any hope to attaine to better. Thus haue I lost the helpe from God, which I lookt for, and all my hopes thrown away; onely

remaines

remains ỹ hope of his mercie that he will bring mee (whẽit please him) to ỹ end of my daies and sorrowes.

ZAIN Neuertheless, remẽbring my selfe, I haue said, oh poore Ieremy, what shalt thou doe? is this the profit thou reapest by thine afflictions? is there nothing to mollifie thy hart, but tears and the bitternes of griefe? will it not serue to humble thee to remember thy forepassed euils? & by thy humility to allwage the iustice of God & procure his loue? but at last I returned; remẽbring ỹ whole discourse I begã to raise my hopes; but ỹ greatnes of my sin quenched thẽ.

HETH.

HETH. I haue said in my selfe, God hath yet done me some fauour, for he hath not altogether banisht me from him; for hee hath left mee my voice to cry to him for mercy. And in the end, we may finde mercie & pitie; seeing he hath had patience to stay. The Sunne neither riseth, nor goeth downe, without seeing his mercie; his grace is ouer all the earth, and no corner which hath not his marke. I say again the sun doth not shine but hee is seene and seene againe. O Lord, thy fauor is great, thy help is assured, thy word certain, thy promise infallible:

ble: and as for mee, I haue none other hope but in thée for seeing in thy grace is all my comfort, I renounce all others. My soule is resolued; for I feele her speake to my conscience, and say, shée hath placed all her hopes in thée, and disposed her saluation into thy hands.

TETH. What can she doe better? God hath neuer forsaken such as put their trust in him: early or late hée sheweth his mercie is infallible: to the heart which seeketh, he is found farre off or neare: to the soule which desireth, hee is obtained sone, or late: we must then attend with patience, and not

not murmure; if God come not at the first day, let vs be still and rest quiet, for he will doe in the end, that which is necessary for our saluation. For great workes are not atchieued, if they be not endured wᵗ patience. Let vs not despaire if all things fall not out to our wish: he made nothing but for our good: as hee is most mighty, so hee is most good; as he is most good, so he is most wise. That which we think oftentimes is most contrary to vs, is most profitable. the medicines most holesome, are often most sharp. Then beleeue hee is good to men carying their youth

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in a yoake, (that is to say) their afflictions pulling them by the necke, and suppressing their pride.

JOD. Then let the wise man (which findes himselfe fallen into such calamities) content him so, and say not a word, that he may patiently beare his yoak: the more his euils increase, the more let his courage wax strong; and cast thine eies to heauen, and cry to God for mercie, and thinke with thy selfe it behoues thee thus to be punished: let him throw himselfe vpon the ground, & put on sackcloth & ashes to see if he

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can appeale the anger of God; and though he hath no hope to content him, yet to beare patiently those punishments, which hee doth to you; turning your cheeke when hee striketh, that hee may be full with his seueritie, euen as one is filled with bread.

KOPH. Wherefore should we not doe thus? for that God in the end, will aswage his wrath after hee hath thoroughly giuen them correction, & will gather them into the lapp of his fauour: though he reiected them for a time, yet at the last he will haue pitie vpon them according to the greatnesse of his

his mercy; For God taketh no pleasure to see men afflicted: it is against his mind to send them torments but when his iustice & strength is constrained; & then it is onely for their good, for fear that by long sufferãce, they fall headlong into their sin, and not able to rise againe. He chasticeth them like a good Father, who while he is correcting his sonne weepeth, and doth him no hurt, but for his good.

LAMED It is not (beleeue mee) the purpose of God, to heape men at his feete, triumphing in their misfortunes: and lesse hee regardes to tye and corde them

them as bonties in his power: it is not his intent, casting them into pouerty and miserie to abandon them, but he knoweth well what they neede, and what to them is most profitable. He is not like those euil iudges who desire crooked and froward answeres to the end they may worke reuenge; for hee looketh not on our faults without griefe, and hateth nothing so much, as to punish. Also all ỹ calamities which he sends vs, are but threatnings to aduertise vs that wee may turne to his grace before he enter into iudgement with vs: so that before he condemne vs,

vs according to law, wee may craue remission, according as he promised. 13

MEM. What is it then (think you) which thus torments men, seeing you saie it comes not from God, for he is al good, & that it is not he which commands it? cometh it not from aboue, which comes both to good & euill: doth he not distribute it vnto whome hee will? O poore man, why murmurest thou against God? doth it not suffice thée, that he hath giuen thée thy life: for without him, thou art nothing, and wilt thou make protestation against him? thou the creature, against

him thy creator: thou the sinner, against him that is iust: thou which art altogether weake, against him that is most mighty.

14

NVN. Shall we not take at Gods hand our curse? let vs take it, and in our selues examine our life; search our actions: and if we séek them narrowly, wee shal find the cause in our selues: the rot is in our harts, the which béeing infected, marreth and corrupteth all that come forth. Let vs cut off sin by the féete, and pluck off the leaues of iniquity, and in stead of peruerse concupiscence (from whence springeth

geth nothing but ſinne and damnation) let vs plant the liuely and pure loue of God which florifhing, may fructifie vnder ỹ tillage of his diſcipline, that our hearts may be directed to heauen, as a worthie plant: ſtretching her thoughts, as the branches: lifting vp her inclination, as the flowers: ſetting forth her words, as the leaues: that ſhee may bring forth good workes, as the fruites: alwaies loking vp, hoping to be worthy of heauen, and expecting the hour and time appointed. And as yong plants and herbes whendrought hath harded the ground, deſires from a-

boue, raine to refresh them: so we in the drought of our necessity, waite and call for the swet milke of Gods grace, to moisten our lips, & sustaine our soules. Then to the end we may obtain this grace, let vs lift vp our hart and hands towards him; bending our selues vpon our knées prostrate before his face, cõfessing our faults and craving his mercy, and say: Lord it is true, we haue sinned, wee confesse wee haue stirred thine ire against vs; it is iust occasion, for which thou hast bẽn euen at this daie, deafe at our praiers.

SAMECH. But how long wilt thou torture vs in such sort? for when wee thought to haue lifted vp our eies vnto thée, thy fury as a lightning, dazeled our eies; thou hast stroken and bruised vs; without mercy wee are left miserably abhorred of all the world. Wee are become as the prunings of a trée, and the sweepings of an house, which serues for nothing but to bee burnt. In briefe, wee are thrust out from among the people, as a subiect of shame and reproach.

PHE. Who is it Lord among our enemies, which hath not opened his mouth 16

babble against vs: of what side soeuer we turne vs, we find somewhat that fleeth vs: our ruine and desolation lieth in all waies as snares, so as wee cannot escape. Also as an euil irreuocable I haue found no reliefe, but mine eies & teares flowing in abundance, bitterly bewailing the infortunate miseries of my Citizens and of thée my beloued Ierusalem.

17 HAIN. Our griefes haue not ceased, no more then our eies: Yée haue rightly saide, that afflictions put our harts in presse, wringing out teares, as one should wring a sponge in

in their hand. I haue continued thus, vntill I haue constrained thée Lord to pitie me; and I haue moued thée by my teares, to cease the rage of thy wrath. Why should I doe any thing else, séeing before mine eies so many Cities sacked, so many houses burnt, so manie temples pulled downe, so many men dead, and so many daughters defloured? if my heart were of brasse, I could not refraine to weep, and yet if it were of brasse, my sorrowes are strong inough to soften it.

TSADE. Alas they haue fanned me, as they fanne to their beasts, we fléeing our

enemies they pursue vs: wee yelding, they murder vs without giuing them cause of offence. And as for me, they forced me to creepe into a den or hole, tying a stone about my necks, as if I had beene a dogge going forth to doe hurt. I haue beene openly hurt, for they afflicted mee from the head to the throat, almost choaking mee: all, which I could doe, was to cry, Alas Lord, I dye, haue pitie vpon mee.

CAPH. I seemed as if I were in ỹ bottom of an hollow prison, where I knew not (but by remembrance) either heauen or sun in the world,

world, the place where I remained was so obscure and dark. Yet I ceased not to lift vp my voice to thee, Lord, apprehending by faith, that which my sight could not attain. Thou hast not reiected mee, but hast receiued my praiers; & my bloody teares, haue in the end, withdrawn thée from thy former resolution. I haue found thy help and succour, euen in the same houre, when I praied vnto thée; and since, mee thought, I haue heard thée speake to my soule, saying, bee of good chéere, and feare not.

RESCH. Lord thou knowest

eſt, that although I be a ſinner, yet I deſerue thy ſuccor for thou readeſt the depth of my hart, & doeſt wel perceiue my ſoule was carried to ſinne through the frailety of my fleſh: for ſo ſoone as ſhee felt thy ſcourges, ſhee conuerted to thee her creator and redéemer: of whom onely, as ſhee houldeth the beginning of her life, ſo to thee ſhee attributeth her reſtitution after ſinne. Since Lord it is a queſtion to iudge between mine enemies and mee, is it reaſon my miſery ſhould ſerue them as a ſpectacle and paſtime, and they not to endure part of my paine? conſider

ſider Lord for thou knowest the deſert of my cauſe; ỹ ſeeſt into their thoughts, and knowest thoſe inraged deſignes which they haue prepared for mee. I giue them my health & ſtrength, for if they haue leſſe, they will not be ſatisfied.

SCIN. Thou haſt ſeen inough Lord, howthey haue wronged mee in all waies: they were able, not leauing to iniure mee both in word and deed. Thou haſt known alſo their Counſels and thoughts: and I think there hath not come from their lips one word which was not to offend me, yea daily they imploied their mindes

to

to deuise some enterprise to doe me hurt, neither rising nor lying downe, without some deuise against mee, they had for their songs no other subiect then cursing of me.

22 THAV. Wel then (Lord) seeing they haue moued thy patience, subdue thou their malice; seeing nothing will leade to repentance, wilt thou not lead them to their paine? since they take pleasure in doing euill, cause them each one to endure thy displeasure; for thou art iust and seeing thou art so, must thou not reward them according to the workes of their hands? They haue a-

ban-

bandoned thee, to follow their owne presumption: their hautines and pride, led them to this errour to perseuere in their sinn: their hearts beeing couered with an hard scale of impatience, they cannot receiue from thee a greater curse then this, to blinde their spirits, leauing them to their owne inuentions. For when thou commest in the day of thy wrath to giue them a blow, carying a rod of iron in thy hand, thou shalt breake them like glasses: then they shall see none vnder heauen so miserable as themselues, finding no more mercie thē they had vsed. They shall

be

bée poore, and not relieued, they shall bee afflicted & not comforted: Then the whilst Lord awake ouer vs, and second our pacience by thy holie mercie, to the end that so long time as it shal please thée to inure vs with the iniuries and reproaches of the wicked, our courage may not faile, and our soule alwaies to haue strength to lift vp her selfe, and to attend for thine aid, taking those euils which it pleaseth thée to send for the triall of our faith: hoping that after our long patience thou wilt crowne vs as victorious wrastlers, making vs cary in triumph the wick-

wicked, against whome we continually warre in this life.

CHAP.

CHAP. IIII.

ALEPH.

1

LOrd I know right well I must stand to the iudgment of thy holy wil and it is hard for me to kick against the prick: Neuertheleſſe I cannot refraine from ſighing and grieuing when I ſee this ſtrange deſolation; but my ſoule tells mee, hold thy peace, yet my heart cannot ceaſe from lamenting. But Lord, who would

would not haue pitie to see all the guilded vaults of thy Temple razed and scraped: all thy vessels of golde so finely wrought, now clipt and moulten: and all the Iasper & Porphire stones which garnished thy sanctuary, are now broken, parceled and scattered throughout euery place in the Citie: so that the place which glittered and shined as the sun, is now dark, dym and ruinous.

BETH. Who would not sigh to see infants of the noblest houses, which were cherished, loued, and esteemed as deare as golde, now cast out vpon the common dung-

dunghils, as broken pot-sheards. But Lord, this is not the worke of man, but thine, seeing thou toucheſt those which bee moſt deare vnto thée. Wherefore doſt thou caſt them off thus? doeſt thou create to deſtroy? eſtabliſheſt thou to ruinat? and formeſt thou to diſfigure?

3 GVIMEL. Neuertheleſſe thou haſt ſhewed no greater fauour to the children of Ieruſalem, then might haue béen done to the baſeſt abiects in the world. The litle ſerpentes ſhroud themſelues vnder theire dams vntill they bee able to prouide their owne prey.

Alas

Alas we haue ſéene the women of Ieruſalem more cruell then Serpents, more ſauage then the Lamies or Fayries, and haue nothing like a woman, but their viſage, for their hart and the reſt of their body is hideous and fearefull. Not the Oſtriches (which among foules are moſt cruell and vntractable) haue ſo little loue, as the women of Ieruſalem, their daily afflictions haue made them vnnaturall.

DALETH. We haue ſeene poore children which haue put forth their lippes, dried like wood, their tong cleauing to the pallate of their

their mouth with thirſt, ſucking in winde in ſtead of milk: for their mothers at the firſt, offered them their breſts, but they were ſo dried, that they yelded nothing but blood; ſo as the poore infants not ſuſtained, withered & conſumed, dying in piteous diſtreſſe.

Thoſe of the greater ſort, crept after their fathers, vpon their knees, craving bread, with ſuch a mournfull voice as would haue moued (euen) ſtones to pitie: but O, there was nothing to bee giuen them; for all that their fathers could doe for them, was only to wiſh them dead, and curſe

curse the day that they begot them, to see them in such miserable estate.

HE. Oh God, what a change of life is this? what incõparable cruelty is this? this is a curse which striketh all the world, from the greatest to the least: they which liued easily, and fed delicatly, begged their alms and perished in the streets: they which lay vnder couerings of veluet, and trode vpon Tapistry, would now thinke themselues happie to finde a muckhill to lye on.

VAV. For as much as I can see Lord, thou hast iudged our sins to bee more grie-

grieuous then the iniquitie of Sodome, because thou hast shewed thy reuenge more cruell vpon vs, then vpon her, for shee was destroied in a moment, fire descending from heauen deuouring her in an instant she languisht not long, for the sodainnesse toke away her paine: it was none but thy hand, for shee was not left to the mercy of men, nor giuen ouer to the discretion of her enemies, and those which sacked her City.

ZAIN. It is said rightly, that misery cannot bee adiudged but by comparison: for one knoweth it best by considering what they are

are, and remembring what they were: euen as I remẽber the magnificence of the Nazarites, whom I now see wretched and miserable: and was a glorious sight to behold them comming vp to the feasts in Ierusalem in raiments as pure as snow, and white as milke, their faces seeming as Iuory, and their chækes ruddy as rubies and roses.

HETH. But now, yee may say they were brought vp all their life time in a smiths forge, by the blacknes of their faces; or take them for some base grooms of a stable: their bones growing through their skin, re-

sem-

ſembling the picture of a dead Wo⁊t, hauing no mo⁊e moiſture in their bodies then a tho⁊ne.

9 TETH. Yet they which paſſed th⁊ough the danger of the ſwo⁊d, were better then we; their paine was not long, fo⁊ it was ended at once: but to languiſh fo⁊ hũger, is a death tw ex⁊tream fæling themſelues waſting, not knowing how, except the earth deuoured them. They are like a plant, which when the rote is d⁊ied, becommeth yellow in the top: and by litle and litle, the b⁊anches wither, & in the end, the ſtock grows deafe, and ſerues fo⁊ no vſe but

but for the fire.

IOD. I say, wee haue thought these things to bee great, although they be likened to flowers: and accounted them such euils (though necessity vrged vs to abide them) as if I had a hundreth tongues I could not expresse them. But shall I tell thee, (Lord) Alas, not to accuse thee of too great seuerity, but to shew thée the excessiue miseries thou hast plunged vs into. If thou wilt I wil speak Lord to the end that at last thou maist haue pitie, and for thy mercy sake to withhold the arme of thy vengeance: for thou hast

laid it heauy inough vpon vs: We haue seene Lord; alasse, must we behold it? and must our eies remaine after wee haue seene it? wee haue, I say, seene mothers so vnnatural, through hunger, that they haue dismembred their children, rent them into morsels, boiled them on the fire, and ate them with their teeth, to asswage the inraged hunger which thou hast inflicted vpon them.

CAPH. Oh Lord, what is thy purpose to doe? shew thou art mighty in thy fury, and gracious in thy mercy: all thy actions are infinite: for whilest thou art cruell, thou

thou art vnmeasurable: but whē thy wrath is past, it ceseth: It is like a fire, which spoileth and consumeth power Sion, deuouring her, euen to her foundations.

LAMED. Oh strange thing, and not to be beleeued this newes hath beene told to Kings and Princes and all other the inhabitants of the world, but they would not beleeue it: why said they this is an holy City, where god did chose to dwel; where he set his throne on earth where hee would bee worshipped; whither al nations caried him their offrings; where he appeared, & gaue answere to such as prayed

vnto him: shall this then only be taken, & deliuered into the hands of her enemies? we will not beleeue it, though the gates lay open, that they durst attempt to enter.

13 MEM. And although Lord this poore City bee lost and vndone, yet in what fashion, and wherefore? for the sinnes of the Prophets, and iniquities of the priests which shed the blood of the iust in the midst of Ierusalem?

14 NVN. They ran through the streetes as madd men, staggering as if they had beene drunken with innocents blood. They were so pollutes and stained with

blood, that all the world feared to touch them, leſt they ſhould be defiled: and they themſelues durſt not enter the temple, for feare they ſhould pollute it by the blood diſtilling from their garments.

SAMECH. I aſſure you the Paynims themſelues were afraide, yea thoſe which knew not God, (but by the inſtinct of nature) cried out vpon them thus: Oh yee wicked and cruell, go forth, depart and defile not the place which is dedicated to your God: diſdainfully they ſaying, beleeue not that God wil euer dwel

among you.

PHE. It was easy to see, that their God had forsaken them, for hee strooke their braines, filling them with discention and discord and nothing left them, but the feeling of godlinesse, and waiting for succour from heauen. But then, (the auncient seruants of God, ordained to his altar) did they not blush to commit such crimes, that the aged which ought to haue beene most modest, were most inraged, hauing no compassion of their like: neither had they pitie of their old companions in their afflictions. If humanity was roted out of

their

their hearts, how did they hold diuinity? they were not men, beleeue mee, but like Tygers: So God vsed them like wilke beasts, making them praies to others.

HAIIN. But Lord, this nation said rightly, thou hast made vs feele, after our furies, the strength of thy punishment. Wee find our selues inuironed on al sides with our enemies. We hoped and attended the succor of man, loking so stedfastly that our eies wared dim: we were very fools to expect help from men, against god which is the ground of war. Alasse what is the force of

man against him: what campier in all the world can withstand his strength:

Tsade. We haue been taken, as Partridges by stalking, gathering vs on a heape, and then couering vs: We thought to haue escaped, but our feete slipt whereby wee were taken and intrapped in a net: wee tried to haue hid vs in some secret place or other, and thou hast euer discouered vs. And why, wee haue hasted our paine by long perseuerance in euill doing; and in the end wee haue forced God to pronounce against vs the irre-

irreuocable iudgement of our condemnation.

KOPH. When God resolues any thing to be done, all things are ready to performe it; and present to effect it. Our enemies as quicke to pursue vs as an Eagle after Ringdoues: they haue chased vs euen to the tops of the mountaines, and found vs out in the desarts, and I beleeue, if we were let downe into the bottomelesse pit, they would there search to finde vs out.

RESCH. So thus they sought out our good Iosias hee which was annointed king to reigne ouer vs,

he whom wee loued more then our owne liues, whom we praised with our hart & tongues, they took and carried captiue as others, nothing to saue him from their hands. I beleeue it was our sinnes, which caused it, and for our offences that hee was imprisoned. But to comfort him, wee haue said thus; beare, sir, patiently the affliction which God sends you, & assure your selfe that it is the shadow & figure of him, which by his death shall restore vs to our former felicity: hee will make you reigne ouer the gentils, and cause all the nations of the earth to bee in bondage

vnder

vnder your law.

SCIN. But the whilst, he is bound and corded: O sorrowfull and lamentable chance. Laugh, and laugh on, thou daughter of Edon, which dwellest in the plains of Arabia, there is inough left for thee; thou shalt drink of the cup thy fill, and shalt be drunken with the wine of bitternes as well as we, vntil thou vomit thy gorge. thou shalt feele and tast of my spoils: this is some comfort though it be litle, that as we are our selues, so we see others which mocked vs lament their owne paine.

THAV. Poore and deso-

late

late Sion, begin now to take courage to thée, for god hath finished that hee ordained for thy punishment: he will not adde any more to thy sorrow past; hee hath done as much as hee desired: he will restore thée now, and suffer thee (by little and litle) to build again thy houses, repaire thy walls, set vp thine Altars, and reedifie thy Temples: feare no more new banishment, hee will come to thée his owne selfe to assure, comfort, and strengthen thee. But for thée O daughter of Edon, he will come and visit thy towers, and learne thée to know he hath well séen thy life;

life; and hath kept a good account of thy sinnes: and that thou art no more exempted from his iustice then others. Yée will make thee to pitie thy selfe, for none other shal and to bewaile thine owne euill, because thou hast laughed at others.

CHAP.

THE PRAIER OF *Ieremie.*

CHAP. V.

1

LOrd if it bee true that wee be thy people, and thou our God; cast thine eies vpon vs, and consider our miserable estate; for behold Lord, there is none so reproachfull as we: seeke vs no more in the houses which

which our forefathers builded for vs, nor in the Prouinces thou gauest vs; wee are banished from them, & strange people possesse our goods: We haue heires vnknowne, which haue chased vs from the stocke of our auncestors, and sent vs away all naked.

2 We are poore as Orphanes, whose fathers are dead and haue neither director nor gouernour.

3 We are as poore widdowes, bewailing the losse of their husbands: though they be not dead, yet they are in a widdowhood, and haue double occasion to lament the absence and seruitude

uitude of their husbands, seruitude alasse more cruell then any can speake of, yea greater then any can thinke of.

4 For we haue bin constrained to die for thirst; yea, we haue béen forced to buy with money the water of our owne fountaines to moisten our tongues all dried with great drought: we haue béen vrged to pull downe our woods, sticke after sticke, to comfort and warme vs, for all our poore members were benummed with cold.

5 We haue béen collered & yoaked to ỳ plough, laboring as beasts; yet beasts, when

when they haue wrought all day haue some ease at night; but our labour is without end, and our trauels without rest.

6 Wee were sold for a morsell of bread, & yet were driuen to fetch it from the furthest parts of AEgypt. The Assirians thought they did vs great pleasure and fauor to make vs work day and night for a mouthful of bread. O Lord what a hard & piteous bondage is this? in what haue we so grieuously prouoked thy wrath?

7 I beleeue thou hast gathered together all the sins of our fathers, and hast powred them downe in paines,

paines vpon our heads. But what Lord? will not this sharpnes be rewarded with thy bounty? Our fathers shall bee no more, yet their paines remaine: they shall be dead, and their sins shall liue: wee shall beare them, and wee know not wherefore.

8 If these bee those which haue offended thee, wherefore hast thou giuen them the land of promise to dwell in? why hast thou made subiect to their Empire strange nations? was this to the end that at our returne we should be made slaues of slaues from our fathers, & be led captiues into the

the hands of those which before had serued vs?

9 We were constrained with great blows to labour for our bread, working for others in our own land, hauing alwaies the knife at our throat, and dwelling in desarts in stead of our faire houses.

10 Behold Lord with thine eies how they haue vsed vs see how they haue mangled our skin with blowes, and pierced it full of holes like a siue: famine made vs leane, and they chopped vs.

11 Yet some insolent persons would haue spared ẏ aged & the sexe of worthy persons, but their crueltie hath taken both male and fe-

female, yong and old, great & small: was there any woman in Sion which hath not been dishonored? or virgin which was not deflowred? these frail people (Lord) present to thee their teares and sighes, confessing theire weakenesse, & craving thy might: their inhuman iniuries desire thy diuine iustice

12 How haue they intreated your Princes? and with their hands haue hanged the old men, in whom age had imprinted maiesty and reuerence; & were by them made creepe into durt and mire, and rent them as inraged tigers.

13 What did they to yong

yong children: they abused them with an extreame shamefulnes, and after feld them with blowes, thinking by that to race out the memory of their abhomination, and to cloke one crime by an other.

14 Alas Lord, what change is this? when we remember ỹ flourishing estate of our country, and call to minde the honourable assemblies of the graue Senatours which were vpon earth as Gods, shewing Oracles to men, & by their mouthes gaue sentence of iudgement: when we remẽber ỹ pompe of our Iustes & tournies, our liuely dãces, & gal-

galliards, wherein youth shined as starres in a faire and cleare night.

15 O God, what sorrow is it to vs? nothing can please vs after: shal we not weare a perpetuall griefe? and condemne our eies to euerlasting teares?

16 Can we liue after it? is our torment so small that it sufficeth not to kill vs? our curse is it so cruell to leaue vs eies to lament so long time? and are we condemned so long to be afflicted with so strange a miserie? And must wee sée at our féete, in pieces the crowne which fell from our head; and march ouer the parcels

of

of the ſcepter, which wee were wont with reuerence to cary in our hands? and do wee ſee the royall robes rent before our face? Curſed bee wee, which by our ſinnes cauſed this deſolation: which haue moued gods iuſtice to viſite vs in his rage, and ſcatter vpon vs the fire of his wrath.

17 This is that for which we muſt weepe: it is this for which wee muſt fetch a ſpring of teares, for they be a fountaine of euils. Theſe, theſe bee our iniquities which haue cauſed thee to turne thy face from vs; making deſerts of our fields, & ſolitarineſſe in our Cities:

pul-

pulling down our buildings leauing them as obiects ful of ſorrow & griefe: dazeling our eies with ſo hideous a ſpectacle, and fill our ſpirits with pitifull thoughts.

18 For who hath eies and can refraine from weeping? or who hath a ſpirit ſo dull, that cannot bee moued to ſee thée, O faire Sion, the garden of the world, and eye of Paleſtine, to bee now a warren of Fores, and haunt of wild beaſts?

16 But Lord, this was the might of thy hand, to make great thinges, & then to pull them downe: aſcending aboue the cities and kingdomes of the earth to

ſhew

shew there is nothing so excellent, as the excellency of thy handy worke: & willest that the ruine of all earthly things carry the badge of thy eternity. Thou art Lord, only exempt from mouing or changing: time measureth not thy greatnes but onely serueth to effect thy will. Thou sittest in thy throne ouer all corruptible things seeing them passe one after an other; changing when thou wilt their dwelling vpon earth, euen as men change their garmẽts.

20 But Lord, ỹ whichart iust, good and almighty, wilt thou forget thy fauour towards vs, which doest for-

get nothing? wilt thou for-
get the promise of iustice,
which thou madest to thy
people, thou which neuer
breakest thy word? wilt
thou omit the occasion offe-
red to haue pitie vpon vs,
which art not almighty,
but to help and aide the af-
flicted? so soone as thou art
God, thou forgettest to par-
don. And though for a time
thou hast béene seuere, and
gauest vs ouer to calami-
ties, to make vs know wee
had offended: yet now we
haue felt inough and are re-
turned vnto thee, our harts
breaking, wee haue dolefu-
ly sighed before thee: what
wouldst thou haue more?

what

what other ſacrifice may wee offer more then our teares: al the reſt is thine, & nothing in our diſpoſition but our will: which we preſent vnto thée, waſhed in our ſorrowes, beſprinkled with griefe and repentance, and purified in the heate of thy loue: why ſhould we reiect thée: why ſhould wee let thée ſléepe in our miſeries:

21 No, no Lord thou art too righteous and holy: for ſo often as wee call to thée, in heart, thou wilt not deſpiſe vs. But now Lord, ſéeing there remaines in vs neither ſtrength nor ability our ſpirits beeing dulled with our euils, quicken vs,

and draw all our affections to thée, to the end wee may continualy cleaue vnto thée, and that thy grace may not disdaine to dwell in vs: renewe our spirits and life, that we may bée restored to our first innocency wherin we were created.

22 Thou hast before reproued vs, & in reprouing reiected vs: but thou hadst cause; for our sinnes were too too intollerable, prouoking thée to be so estranged. But now that wee haue humbled our selues before thee, and haue done al what we can for to appease thée, receiue vs againe Lord into thy grace: powre downe vpon

vpon vs thy benefites; imbrace vs charitably as lost children, (which the father receiues againe into his armes with teares) and accept mercifully our praiers & intentions, for they come not, now Lord, from our lips onely, but proceed euen from the very bottome of our hearts.

THE SONG OF *Ezechias*, taken out of *Esay*. 38.

1

I Consume in anguish, and gaspe the last sighes of my life: when my spirit leaped into sorrow, mee thought it began to cry thus. And why? must I in the middest of my life, be brought so low? that which the flower of my youth did bring forth, shall death

death now come to gather: and ſhall my daies in their clear midday, be changed in to darknes: O God, o God, ſweet light, why doſt thou hide mine eies: for behold the night (which drew mee to the entries of obſcurity) hath carried me farre vpon the earth, euen to the gate of hell.

2 But I pray tell me: what becommeth of the reſt of my life: or whither flieth the reſt of my yeares: oh vaine and deceitfull hope which nouriſheth our determinations, & after caſteth them off in ỹ middle oftheir courſe. I hoped for a fair & white age, and diſpoſed my

carriage to sweeten her discommodities. I built Pallaces, and made orchards, and gardens; I gathered riches, and prouided friends for the good of my children, and thus sweetely I spent the rest of mine age, in the seruice of God, and doing well to all men. But now I must change my tune; and am constrained, oh God, to say vnto thee, I shal see thee no more in the land of the liuing.

3 Among the liuing I say, I shall no more behold thee; nor turne my face to the corners of the earth, to contemplate and admire the workmanship of thy hands.

hands. Oh God, faire sunne which so oft hast risen beneath the waters, causing to appeare to my sight, the liuely clearenesse of thy beames. O God, faire and siluered Mone, which stretchest by litle and litle, the drowsie vales of the night, & markest step by step the measure of my time; cease whē thou wilt, for my sight is dim. Oh shining starres, which runs your measured course in the firmament of the skie, rest when you wil, for ouer the dead you haue no power. You swēt flowers in the rich medowes, be withered when you will. Oh you christall springes

(the head of your riuers) be dried when you will; for death comes to close vp mine eies, and to take mee from the sight of your pleasures. Farewell ☽ world, Farewell ☽ men, and farewel al which pleasd me therin: and you my dear friends adieu for euer: here breakes the knot of our swéet friendship. And you my dear children, heere ends the louing affection wherwith I haue cherished you: an other care hath now ceazed vpon me; for death doth separate mee from you, and death doth separate you from me.

4 My posterity is caried very farre, euen as farre as

as the paſtures of Sithia: to day here, and to morrow there. Oh bitter ſeparation, which pulleth the children from betweene the armes of their fathers, and from the ſweete breſts of their mothers.

5 But alas, why ſo ſoon, and againſt all hope? I was not bound to an occupation to weaue the web of my life and the workman to cutte my web with his ſheeres to my paine: what change is this Lord? and in how litle a time is the world altered? truly the euening and the morning is not alike: in the morning I was aliue, and now yee may ſee mee ready

to

to dy: I doe but attend the houre of the Lord.

6 Why: I was in the morning very liuely, and new hopes began to tickle mee. I assaied my strength & me thought I was well, and likely to liue a long while: & presently a world of new imaginations was in my head, and in a moment my courage is ouerthwarted: death ariued as a hungry Lion, sucking my blood, tearing my flesh, breaking my bones, stretching me out, and yelding the last gaspe of my breath. Alas then I was in the morning, and shall not be this euening: O God what a litle

distance

distance is betwixt being & not beeing: betwixt morning and night to take this great iourney. No, no Lord in a moment (if it please thee) they goe from the one to the other, and passe from life to death: ỳ course of heuen is sodaine & swift, but more sodaine and present is the stroke of death to kill vs. Thou doest quicken vs with thy breath, and we are dead. when thou withholdest it, thou loking vpon vs we liue; thou turning thine eie from vs we die: wee are like bubbles in the water which ware in a moment, and vanish with the least winde: wee are like a grene leafe vpon a tree, which

which by and by falleth to the ground: or rather wee may ſay, wee are like the ſhadow of a dreame, which vaniſheth at our awaking. But Lord, although death hath ſummoned mee, and I haue one foote in the graue; yet if I cry to thee, & deſire thee by thine infinite power, ſighing piteouſly, acknowledging my miſery, and thy mercy, wilt thou not haue pitie vpon mee? wilt thou not a litle lengthen the threed of my life?

7 The fear Lord, of thy great maieſty, hinders my ſpeech: I feele mine euill which preſſe and purſues me: wherefore I direct my prai-

prayers vnto thée, knowing my help to come from thée. But I am like a yong ſwallow, which is newly hatched, beeing without feathers, and left naked in her neſt, mourning pittifully, loking for the comming of her damme: And I doe but as a fearefull Pigion alone in her neſt, and ſéeing a Kite ſoaring about, hideth her ſelfe (poore fole) fearing to be catched, knowing the danger ſhe is in: O (my God) I know my miſerie, and féele mine infirmitie; but with a low and fainte voice I beſeech thee not to abandon me.

8 I haue a long time lifted

lifted vp mine eies looking
or thy grace, my ſight is
almoſt waſted with loo-
king vp ſo high: Oh Lord I
can no more, my euill hath
ouercome my ſtrength: ſuc-
cor me Lord if it pleaſe thee.

9 But (alas) dare I
ſpeake to God, and ſhew
my ſelfe to him, which fra-
med mee with his hands,
& created mee by his grace?
in ſtéed of ſeruing and hono-
ring him, I haue giuen my
ſelfe ouer to the pleaſures
of the world, and haue tur-
ned the honour due vnto
him, to terreſtriall and cor-
ruptible things. How ſhall
I anſwer him for it? and if
he at any time enter into
wrath

wrath & shew me the countenance which hee doth to the guilty in his fury: had I not better a hundred times to haue died, then by my speaking to vrge him: yea (I say) I had better to haue bẽn dead & buried, then to haue eies to sée, or eares to hear his anger: what shal I do the? what shal I say then?

10 I will indeauour to appease him, and present before him an oblation of the contrition of my heart, and bitternesse of my soule, with griefe of the remembrance of my forepassed yeeres: I will search out the frailties of my life, and will not ouerslip

the

the number of my faults, to the end to cleanſe and purifie my conſcience defiled by ſinne, prouoking God againſt me.

11 Surely (Lord) ſeeing I returne to thée, bewailing bitterly mine offences, thou wilt not deſpiſe my penitency, but will appeaſe the ſharpneſſe of thine anger by the ſweet and continuall praiers, which effectualy I offer vnto thée: thou wilt reſt the hand of iuſtice, which did come to deuoure mee: thou wilt turne away the deadly dart, which hath already pierced mee almoſt to the heart: thou wilt lengthen the courſe of my

my yeares, which my sinne hath before shortned: thou wilt be content to take mee againe, without losing mée: and to make me knowe my fault without punishing mée.

12 Then I shall think my selfe happy, and in a full and high peace: I vsed, yea & more often abused, those goods and riches thou didst lend me. Then I say I was dronken in the sugred pleasures of the world: behold a flood of affliction and misery, which like a fountaine of bitternesse is come to drowne and hurt me. But as I was yeelding the ghost, I haue felt thee to take

take mee by the hand, and by an admirable succor, to pul me (by little and little) out of this fearefull guife. Lord, the weight which sunck mee to the bottome, was the burthen of my sins they being heaped vpon my head so pressed mee downe to the earth, that I was not able to lift vp mine eies to heauen: and lesse strength had I to open my mouth to gaspe for thy grace and mercie. Thou hast cut asunder the chaines of my euill affections which bound me to these cursed sinnes: And though my sinnes did daily present themselues before thée, yet of thy boũtiful goodnes,

nes thou didst weigh my penitency: my iniquitie agrauating still thy iustice, thou hast (neuertheles) cast my faults behind thy back, and put them from thy presence, to the end that there may nothing remain in me, which may withhold me frō being wrapped in thy mercy, & assured defence. But what could I doe lesse lord? thou which sæst all things present and to come; which piercest into the bottom of y earth, & sæst into ỹ depth of our harts; for me only to become blind, & not to sée my sins which inuiron mee on al sides: O how great is thy mercy which tiest mēs eies to behold thy diuinenes;

and

and that which each one see, thou makest them to forget: and holdest secret that, which from the beginning thou knewest should be done.

13 From whence came this change Lord in thee? how doth it happen, that in steed of doing me fauour thou estrangest from mee? the iustice which eternally is in thee I admire, but I cannot perceiue frō whence proceeds so great clemency. It is this, it is this Lord, that thou wouldst saue vs, notwithstanding our offences, and pull vs by force from the damnation which we deserued: for thou art a

God

God of glory, iealous of thine honour and praise, for that thou onely deseruest it. thou knowest that thy praise come not from Hell: Lord it is not the dead, which publish thy name. If thou hast created all things to bear witnesse of thy power and grace, wilt thou then kill thy worke, and so to end thy praise? Seeing thou hast onely placed man in earth, to lift vp his eies to heauen, to behold thy glory, and to sing Hymnes continuallie with his mouth and heart wilt thou take then away his life, and breake the chiefe organe of thy praise? wilt thou deface thy handy worke

and

and send him to the bottomlesse pit? Thou hast Lord, sowen by the mouth of thy Prophets, the trueth of thy promise: shall they then be shut vp in the deps vnder the earth, when they should gather the fruites? shal these be they which the death of the body shal glew vp their eielids; and the death of the soul beget their impenitency, and close vp the eies of their spirits? and their offences cause them to goe blindfold to hell, suffering paine after paine, and torment after torment?

14 No no, it shal be the liuing man which shal publish thy lawes: the liuing man

man I ſay, in this mortall life, who ioyeth in thoſe benefites which thou haſt giuen him in earth, and in the ſpirituall life, which nouriſheth him by meditating of thy diuinenes, and the hope of the inheritance which thou kæpeſt for him. Thus Lord, wil I do to day, ſæing it hath pleaſed thee in thy mercy & bleſſing to change my miſeries; & to turn from me the pains of death which had incloſed mee. I was weak to day, but now it hath pleaſed thee to ſhew thy glory, and haſt wrought ſuch a miracle in mee, as all the world is aſtonished. This thou haſt done Lord, to ý end

that fathers may declare to their children what are the effects of thy mercy: how certaine thy promises are, and how assured the trueth of thy word is. And so Lord, when the farthest and last posterities shall hear what thou hast done to mee, they shall laud and magnifie thy name.

15 Then (my God) seeing thou hast already assured me of this corporall, & terestrial life; so now assure mee of the celestiall and diuine life, to the end that I, full of hope and strength, may passe the rest of my daies to praise and serue thée continually. My dwel-

ling

ling ſhall bee (Lord) at the
foote of thine Aultar: mine
actions ſhall bee of ſinging
thy praiſe: and thus will I
goe into thy Temple day
and night, addreſſing mine
eies vnto thée, and fixing
my thoughts vpon thée. I
will open my hart, and thou
ſhalt fil it with thy grace, to
the end that it may ſanctifie
al my affections, & I to hope
for nothing but thy glory.

A PRAIER FOR *a penitent* heart.



MY great and highe GOD, to whome euen from the houre of my birth vnto this present instant, euery sinne, and trespasse of mine hath beene nakedly laied open: I humbly beseech thee in the greatnesse of thy mercy, to couer them from thy sight: and although this flouting

ing

ing time of my youth, which is but as a flitting dreame, haue despised thy graces, esteeming more of transitory pleasures then heauenly treasures : yet sweet Lord, in thy mercifull goodnesse vouchsafe to behold the teares of my repentance, and in thy infinite goodnesse, cast one lok of thy comfort vpon mee : Thou art my Lord, and I am thy seruant: thou my redeemer, and I whome thou hast redeemed : by thee the Elements and al things in them and vnder them haue life: of thee commeth all goodnes, in thee consisteth all happines, to thee be-

longeth all glory: thou killest and reuiuest: thou condemnest, and thou sauest: I know thou art a sharp reprouer of our euill deeds: & a sweete alower of our good deeds: I cõfesse vnto thee of my selfe there is no thing ỳ is good in me: But Lord be mercifull vnto me, for my soule doth loue thee; yea I worship thee, and tremble before thee: But heerein is the greatnes of thy glory, that thou wilt haue mercy and not sacrifice: Oh God therfore of all mercy, forgiue me my sins, and forget my offences: and vnto the fountaine of thy grace, the Altar of thy mer-

mercy, and the neuer fading ioy of thy loue, bring this my troubled soule, that in the peace of thy mercie with the elect of thy loue I may glorifie thy holie name. Amen.

A Praier to God the Father, the Sonne, and the holy Ghost.

O Almighty and euerliuing God, the eternal Father of our Lord Iesus Christ, which of thy vnmesurable goodnes hast opened thy self vnto vs, and with a loud voice hast said of thy son Iesus Christ our Lord, Hear him. O maker and preseruer of al things, with thy coeternal son our Lord Iesus

sus Christ which reigneth with thee, and was manifested in Jerusalem, and with thy holy spirit which was powred vpon the Apostles. O wise God: Mercifull Iudge, and mighty Lord, which hast said, As truely as I liue, I wil not the death of a sinner, but rather that hee should conuert and amend: which also hast said, Cal vpō me in the daie of trouble, & I will deliuer thee: haue mercy vpō vs for Iesus Christs sake, whome thou wouldst of thy meruailous and incomprehensible counsell, should bee made for vs a slaine sacrifice, mediator, reconciler, & peacemaker, to the

the end that thou mightest shew thine exceeding great wrath against sin, and thine inestimable mercy towards mankind. Sanctifie and illuminate our harts & soules with thy holie spirit, that we may truely beleeue in thee, call vpon thee, bee thankfull vnto thee, and obedient to thy holy wil. Defend, gouerne, and cherish thy Church, as thou hast promised, saying: This is my conenant that I made with them; my spirit which is in thee, & my word which I haue put in thy mouth, shall not depart out of thy mouth nor out of the mouth of thy seede for euer. Preserue

those kingdomes and common weales, which giue harbour to thy people, and maintaine the ministery of thy holy word & Gospell, that the kingdome of thy son Iesus Christ may increase and shine throughout all the world.

O Iesu Christ, sonne of the euerliuing God, crucified for vs, raised also from the dead, and now raigning at the right hand of thy father, that thou maiest giue gifts vnto mee, which hast saide: Come vnto me all yee that labour and are heauie loaden, & I will refresh you: haue mercy vpon vs, and praie for vs vnto thy eternal

nall father: sanctifie and gouerne vs with thy holy spirit: helpe and succour vs in all our necessities as thou hast promised, saying, I will not leaue you comfortlesse.

O holy and blessed spirit together with the father & the Son, one true and euerlasting God, full of maiestie and power, which with thy heauenly inspiration quickenest the minds of those that afore were dead in sinne, makest ioyfull the hearts of the faithful penitent: bringest into the way of truth all such as haue erred and gon astray: comfortest the souls of such as hunger and thirst after righteousnesse: & plenteously

teously inricheſt thoſe with diuers giftes which aſke them in Jeſus Chriſts name: purifie our hearts (wee beſeech thee,) and inflame them with the fire of thy loue: replenish them with thy heauenly benefits and ſpiritual bleſſings, that they may bee made meete temples for thee: lead vs in all trueth, which art the onely fountaine of trueth, and mortifie in vs whatſoeuer proceedeth not of thee.

FINIS.

28. MR. 59

tequally inricheſt thoſe with diuers giftes which aſke them in Jeſus Chriſts name: purifie our hearts (wee beſeech thee) and inflame them with the fire of thy loue: replenish them with thy heauenly benefits and ſpiritual bleſſings, that they may bee made meete temples for thee: lead vs in all trueth, which art the onely fountaine of trueth, and mortifie in vs whatſoeuer proceedeth not of thee.

FINIS.

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aleph — 1
beth — 2
gaimel — 3
daleth — 4
he
vau — 6
zain
heth
teth
jod
kaph
lamed
mem
nun
same
phe
hain
tsade
caph
resch
sein
thau —